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THE CRISIS

A RECORD OF THE DARKER RACES

PUBLISHED MONTHLY AND COPYRIGHTED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 70 FIFTH AVENUE, NEW YORK CITY. CONDUCTED BY W. E. BURGHARDT DU BOIS; JESSIE REDMON FAUSET, LITERARY EDITOR; AUGUSTUS GRANVILLE DILL, BUSINESS MANAGER.

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Drawing by Billie Ellis.

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THE CRISIS

Vol. 23. No. 4 FEBRUARY, 1922 Whole No. 136

Opinion of W.E.B. Du Bois

THE WORLD AND US

ESTHONIA has nationalized the holdings of her great land holders and is beginning to distribute her farm lands to farmers. The United States is increasing tenancy and land monopoly. What with this, and our host of political prisoners, our mobs and lynching, our curb of free speech, our color caste, our unemployment and mock of democracy, we bid fair to lead the world—backwards.

The Disarmament Conference has succeeded in limited expenditure for big battleships chiefly because these ships are of doubtful future efficiency and cost more than governments can easily raise by taxation. The conference has not decreased preparation for war, it has not freed China and its guarantee of the islands in the Pacific is a sleight-of-hand performance to conceal the end of a yellow-white alliance. Thus the color-line is drawn stronger and war is no less a prospective method of human culture.

Ireland faces the question: is a half loaf better than war? Probably it is, but those who stand on principle have a right to be heard. Civilization advances with half loaves usually, but the goal remains the whole loaf.

Some Republican politicians are aghast at the appearance of the *bloc* in Congress—that is, the little group which refuses to vote by parties. The *bloc* is the hope of democracy. Future legislatures will more and more consist of little coalescing and dividing groups and not of two or three main parties. In the millennium, legislatures will consist of Individuals.

Two men sit high before the world today—Eugene Debs and Abdul Baha. One is free of chains which should never have bound him—the other of Life which he tried to free of race and national prejudice.

THE YEAR 1921 IN ACCOUNT WITH THE AMERICAN NEGRO

DEBIT

FIFTY-NINE Negroes lynched
Tulsa
Jasper County, Ga.
Helpless Haiti
Harding at Birmingham
Few Presidential appointments
Garvey and the Black Star Line
Thomas Jesse Jones
Dismissal of R. T. Kerlin
Loss of the Pennsylvania Civil Rights Bill
Delay of Liberian Loan
Apostasy of the Woman's Party
Death of Dancy, Douglass, Tyree, Brown, Chase, Perry and Carr

CREDIT

Dyer Bill
Second Pan-African Congress
"Emperor Jones"
Arkansas peons
Exposure of the Ku Klux
The Haitian Manifesto
N.A.A.C.P. drive and 12th annual conference
Atlantis
The Liberian Commission
Relief work of the National Urban League
Governor Dorsey

13 Negro Legislators
3 colored women as Ph.D.
461 Bachelors in Arts
Gourdin, Johnson, Carter and Slater
Negroes at the Fifth Ecumenical Council
Elections in Virginia, Kentucky, Pennsylvania and New York
Duluth vindication
Inter-racial committees
The Howard Players
"Shuffle Along"
8th Illinois Regiment nationalized
Solomon Porter Hood
A Negro Phonograph Company

BALANCE ON HAND

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THE LYNCHING BILL

THOSE persons who see technical difficulties and constitutional questions in any effort to stop lynching simply do not realize the enormity of this evil.

Lynching is wholesale murder publicly approved by that section of our land where mob rule is an institution. It is the negation and failure of law, order and government. It is not a punishment for one crime or for any crime: it is simply and purely blood lust unparalleled in the civilized world. Not the bull fights of Spain nor the gladiatorial battles of Rome approach it in indecency, cruelty, monstrous sadism and orgies almost beyond belief.

We do not realize the beastliness and barbarism of this national habit. We are drugged by its frequency and by familiarity with its details. But the world is not drugged: In Tokio and Shanghai, in Calcutta and Cairo, in Petrograd and Berlin, in London and Paris, they say: *"This is the real America. This is the civilization of a nation that presumes to teach the world morals and religion, that poses as something new and fine and 'advanced.' America cannot at one and the same time lynch Negroes and lead civilization."*

We can stop lynching. Of course it is "unconstitutional" now. It was unconstitutional to stop secession; it was unconstitutional to take charge of the railways; it was unconstitutional to do a thousand things that the national government has done; we did these things because we had to in order to survive; because no nation can survive which supinely submits to rebellion, or cannot regulate its traffic, or permits systematic and continued mob murder as a form of public debauchery. The man that opposes the Dyer bill or a similar enactment is a blind fool or worse. Lynching has nothing to do with the Race Question as such —it is a matter of downright decency and civilization. Either the United States can and will end lynching or lynching will end these United States.

VICIOUS PROVISIONS OF A GREAT BILL

THE CRISIS believes and has always believed in national aid to common schools, because of the shameful fact that the South spends only the miserably inadequate sum of $10.32 a head on the education of white children and only $2.89 for each colored child.

The Smith-Towner Education bill now before Congress seeks to appropriate $7,500,000 annually "to encourage the States to remove illiteracy", and for this reason is directly in line with our wishes. But on reading the bill we learn: "All funds apportioned to a State for the removal of illiteracy shall be distributed and administered in accordance with the laws of said State *in like manner as the funds provided by State and local authorities for the same purpose*, and the State and local educational authorities of said State shall determine the courses of study, plans, and methods for carrying out the purposes of this section within said State in accordance with the laws thereof."

Also the fifty millions appropriated for teachers' salaries in rural schools

"shall be distributed and administered in accordance with the laws of said State *in like manner as the funds provided by State and local authorities for the same purpose*, and the State and local educational authorities of said State shall determine the courses of study, plans and methods for carrying out the purposes of this section."

Finally rub your eyes and read this: "*Apportionment may be made under the provisions of this section to a State prevented by its constitution from full compliance with the foregoing conditions if said conditions are approximated as nearly as constitutional limitations will permit.*"

Do the supporters of this bill realize—can they possibly realize what these provisions mean? Despite every effort on the part of the South to conceal the discrimination which it practices against Negro children, the truth is easily approximated. We repeat a statement published by the United States government and prepared by the government in co-operation with the Phelps-Stokes fund. No one could possibly discover Negrophile leanings in figures with such an origin. They are as favorable as they could be made:

"*In the* 15 *States and the District of Columbia for which salaries by race could be obtained, the public school teachers received* $42,510,703 *in salaries. Of this sum* $36,649,827 *was for the teachers of* 3,552,431 *white children and* $5,860,876 *for the teachers of* 1,852,181 *colored children. On a per capita basis, this is* $10.32 *for each white child and* $2.89 *for each colored child.*"

This is the outrageous situation which this bill proposes to perpetuate. In this form the bill is not a proposal to decrease illiteracy. It is a bill to encourage lynching, peonage and ignorance in the South by perpetuating the present educational discrimination against igorant and helpless Negroes. Shame on the men, women and national organizations which have loaned their names and influence to this travesty on educational justice.

POLITICS AND POWER

SOME persons continue to admonish the Negro that political power is not omnipotent, and that without it much may be done to uplift the people; while with it, much may be left undone. The real answer to this argument lies in the facts, and Mr. S. D. Redmond of Jackson, Mississippi, has furnished some facts to the editor of the *Commercial Appeal*, Memphis, Tenn., which the editor did not see fit to publish.

Mr. Redmond points, for instance, to the fact that in Mississippi there are 525 consolidated rural schools combining grammar and high school grades, teaching vocal and instrumental music, domestic science and manual training. They have free teachers' homes and agricultural experiment plots, and 200 auto cars transport pupils to these schools at a cost of $99,477 a month. And yet, while 525 of these schools are furnished to the 175,000 *white* school children of the state, *not a single one* is furnished to the 200,000 colored children.

Again there are 400 city high schools for whites, but there is not a single separate high school for Negroes. There are four colored city schools which have the 9th and 10th grades, and one that has 12 grades. Again there are 49 agricultural high schools for the whites in the State and not a single one for Negroes.

Not only is this true, but the Mississippi code of 1917 is so arranged that Negroes cannot even tax themselves for schools. The code says that whenever the "qualified electors" of a school district or county desire a consolidated rural school or high school they can, by petitions signed by a certain percentage, have an election

called and issue bonds. Now as Negroes are seldom permitted to qualify as electors they cannot demand a bond issue. In only one case in the State, that is, the Negro town of Mound Bayou, have they been permitted to tax themselves and to build a $100,000 school.

On the other hand, when the white electors vote a bond issue, Negro property is taxed exactly the same as white property *for the support of white schools.*

At its last session the Mississippi legislature appropriated $3,529,479.64 for the support of the higher education of the white youth of the State, but only $50,000 for Negroes, in a single college that can not accommodate more than 350 students. White children are furnished institutions for the feeble-minded and a reform school. Negroes have neither. The State pays $32 a month for the education and reformation of an errant white youth while the Negro youth is sent to the county farm or penitentiary along with the most hardened criminals. The State provides an institution for the white blind but leaves blind Negroes to beg on the streets.

If we turn from the State as a whole and confine our attention to Jackson, the capital city, where the white and Negro population is about equal, the whites have eight fine schools, one of them a city high school which cost nearly $300,000. The Negroes have two poor schools, one of six grades and the other of eight grades, no high school whatsoever, and white teachers receive more than twice the salary paid Negro teachers for the same grade work. Yet Mr. Redmond, a Negro citizen of Jackson, paid $4,000 in taxes last year.

He calls attention finally to the fact that the Negroes have no public library, parks or playgrounds, that the streets in their district are unkept, not properly lighted and often without sidewalks and that if the Negroes should enter one of the parks for which he is taxed he would be arrested!

This is the cost of disfranchisement in Mississippi.

AFRICA FOR THE AFRICANS

THE Associated Press in a Paris dispatch, put into the mouth of the editor a statement that colored Americans could not withstand the African climate, could not oust the Europeans, and did not desire to do so.

It ought to go without saying that the editor never made any such statement. The American Negro is just as able to withstand the African climate as American white men and no more able. The climate is severe and trying, but a healthy man who follows the rules of tropical hygiene can live there. There is, therefore, no necessary barrier of climate to keep American Negroes out of Africa.

On the other hand, it would be foolish for colored folk to assume that because their great grandfathers were Africans that the climate of Africa would have no terrors for them. It has its terrors for all men and these terrors can be overcome.

The present opportunity for emigration to Africa is, however, exceedingly limited. There is absolutely no chance for colored laborers. Men with capital, education and some technical or agricultural skill, who have the courage of pioneers, good health, and are willing to rough it, can find a career in Liberia, in some parts of French, Portuguese and Egyptian Africa (if they speak the language), and in some parts of British West Africa, if they are British subjects. They will be objects of suspicion in British West Africa and will suffer some caste restrictions.

On the other hand, in the Belgian Congo, in British East and South Africa and in Rhodesia, an American Negro would hardly be allowed to enter, much less settle. Black mer-

chants and traders have chances in West Africa but they are at the mercy not only of the governments who are not eager to help them, but also of the great banks, corporations and syndicates who are in position to skim the cream of all profits.

Again the editor distinctly believes that Africa should be administered for the Africans and, as soon as may be, by the Africans. He does not mean by this that Africa should be administered by West Indians or American Negroes. They have no more right to administer Africa for the native Africans than native Africans have to administer America.

CHARLES YOUNG

THE life of Charles Young was a triumph of tragedy. No one ever knew the truth about the Hell he went through at West Point. He seldom even mentioned it. The pain was too great. Few knew what faced him always in his army life. It was not enough for him to do well—he must always do better; and so much and so conspicuously better, as to disarm the scoundrels that ever trailed him. He lived in the army surrounded by insult and intrigue and yet he set his teeth and kept his soul serene and triumphed.

He was one of the few men I know who literally turned the other cheek with Jesus Christ. He was laughed at for it and his own people chided him bitterly, yet he persisted. When a white Southern pigmy at West Point protested at taking food from a dish passed first to Young. Young passed it to him first and afterward to himself. When officers of inferior rank refused to salute a "nigger", he saluted them. Seldom did he lose his temper, seldom complain.

With his own people he was always the genial, hearty, half-boyish friend. He kissed the girls, slapped the boys on the back, threw his arms about his friends, scattered his money in charity; only now and then behind the Veil did his nearest comrades see the Hurt and Pain graven on his heart; and when it appeared he promptly drowned it in his music—his beloved music, which always poured from his quick, nervous fingers, to caress and bathe his soul.

Steadily, unswervingly he did his duty. And Duty to him, as to few modern men, was spelled in capitals. It was his lode-star, his soul; and neither force nor reason swerved him from it. His second going to Africa, after a terrible attack of black water fever, was suicide. He knew it. His wife knew it. His friends knew it. He had been sent to *Africa* because the Army considered his blood pressure too high to let him go to *Europe!* They sent him there to die. They sent him there because he was one of the very best officers in the service and if he had gone to Europe he could not have been denied the stars of a General. They could not stand a black American General. Therefore they sent him to the fever coast of Africa. They ordered him to make roads back in the haunted jungle. He knew what they wanted and intended. He could have escaped it by accepting his retirement from active service, refusing his call to active duty and then he could have lounged and lived at leisure on his retirement pay. But Africa needed him. He did not yell and collect money and advertise great schemes and parade in crimson—he just went quietly, ignoring appeal and protest.

He is dead. But the heart of the Great Black Race, the Ancient of Days—the Undying and Eternal—rises and salutes his shining memory: Well done! Charles Young, Soldier and Man and unswerving Friend.

OUR GREATEST FAULT

PRETENDING

TO be learned when we are unlearned; to be rich when we are poor; to be great while we are small; to know when we don't know; to be true when we are false; to have when we have not. Pretending to be leaders when we are but followers; to be going East when we are running West; to stand for Right when we are walking hand in hand with Wrong; to be brave and outspoken when we are afraid and silent. Pretending to be proud of our race when we are ashamed of it,—pretending—all the while pretending—and all the world knows it, but us.

EDWARD H. MORRIS,
Grand Master, G.U.O. of Odd Fellows.

LACK OF INITIATIVE

I VENTURE the conviction that the lack of initiative is "Our Greatest Fault". There is so much involved in this lack and such an interdependence between it and other defects that if the former is eliminated, the latter will disappear like the snow before the rays of the sun. One race very often patterns after another race, impersonates its achievements, assumes a resemblance to everything that enobles and dignifies and becomes influenced by a use of power acting from without, though the motives may be regarded as forces acting upon the will. But this is not the field which we must seek to cultivate. We must explore, initiate, create and exhibit an ability for original conception and independent action. We must blaze our own way, and produce forces and agencies that make and stimulate civilization and thus prove to mankind that if left to ourselves we could evolve a condition of organization and enlightenment that would demonstrate the interest, intrinsic, initiative attributes of the race. Fundamental to this idea of "The Lack of Initiative" should be the stern, staunch realization by the race of what great benefits would accrue to it when once it learned its own inert strength, the power of organization, and the lesson of solidarity. Gripped and obsessed by this spirit of oneness the race would experience vast potentialities and out of its new birth a new place would be given the Negro upon the map of the world.

C. H. PHILLIPS,
Bishop of the Colored M. E. Church.

THIN-SKINNED

OUR greatest fault is hard to name, but one very great fault is that we are thin-skinned. Not only do we fail to thicken up sufficiently to get what has not been granted, but we also shrink from asking for what is actually allowed us. Now, what I call thin-skinned among us happens on closer examination really to be culture and Christianity. No matter what stratum you examine, whether the stiff collar or the overalls, the avenue or the alley, there is found the same attitude of our not desiring to force from people what they do not want us to have, not going where people do not want us to be. It is beautiful, but it is not American. The American characteristic is to go after things and get what you go after. Looked at in one way, our great fault is a virtue. Must we then allow it further to handicap us while continuing to teach a better Americanism?

JOHN HOPE,
Pres. of Morehouse College, Atlanta, Ga.

PAINTED POEMS

THE PEACOCK FEATHER

MARY EFFIE LEE NEWSOME

HEAV'N'S deepest blue,
Earth's richest green,
Minted dust of stars,
Molten sunset sheen,
Are blent together
On this lithe brown feather,
In a disc of light—
Lithe, light!

THE CHAPEL AT HOWARD UNIVERSITY

HOWARD UNIVERSITY

E. C. WILLIAMS

ON May 1, 1867, in a rented frame building, the Normal and Preparatory Department of Howard University was opened, with five students and without one cent in the treasury. In the year 1920-21, just ended, the University, housed in fourteen buildings, exclusive of Freedmen's Hospital, and owning a campus of twenty acres on what is indisputably the most splendid site in the District of Columbia, ministered to 1,730 collegiate and professional students, to 50 certificate students in music, and 131 correspondence students in religion, or a grand total, less duplications, of 1,893. In the 52 years intervening between the date of the opening and that memorable meeting in February, 1919, at which the trustees voted to uphold the hands of the new administration and close the doors of the secondary departments, the institution had passed through many changes, but these, however interesting, we have not the space to record here. Suffice it to say, the changes initiated at the meeting of the trustees cited above, and at subsequent meetings, have been the occasion for much comment and controversy, and it is the purpose of this brief article to set forth as clearly as may be in a summary fashion just what those changes have been, and what are some, at least, of the University's claims as a national university for the twelve millions of Negroes of the United States.

Expressed hastily, and in comprehensive terms, the most obvious changes are the following: the elimination of all secondary work, and the reorganization of the collegiate work into a division, of which the first two years are called the Junior College, and the two upper years the Senior Schools, including the Schools of Liberal Arts, Education, Commerce and Finance, Applied Sciences, and Music; the addition of a Department of Architecture to the School of Applied Sciences; the establishment of a Department of Public Health and Hygiene in connection with the School of Medicine; changes in the work of the School of Law which move it up several points in the classification of the Carnegie Foundation for the Advancement of Teaching; the establishment of a Registrar's Office on the most modern lines, where all matters concerning records and admissions are centered; the centralization in a Secretary-Treasurer's office of all the financial and business matters of the University; the creation of a Department of Physical Education; the offering of military courses in connection with the work of the Reserve Officers' Training

Corps; the establishment of University fellowships for the promotion of graduate work; the authorization by the Trustees of a journal to promote scholarship and research among Negroes; the substitution of the quarter for the semester system; many changes in the curriculum in line with the best college standards of today; the obtaining from Congress of an appropriation of $201,000 for a Home Economics building; increases in teachers' salaries since 1917-18 amounting to more than $64,000 annually; and numberless improvements in the grounds, buildings, and physical equipment of the University.

Since all of these things have been accomplished in the short space of two and one-half years, and with the school running "full blast," it is no cause for wonder that there should be a little confusion, a little grumbling, and even some misunderstanding and disagreement. In fact, the wonder is that there has not been more. Indeed, the fact that there was not more may be taken as reasonably good evidence that most of the changes commended themselves almost immediately to the good sense of those who had to work with them.

For many years, both to the minds of many within the University and to disinterested schoolmen looking on from without, there had been three weak spots in its organization, namely, the presence of two secondary schools on the same campus with the college departments, and in part taught by the college instructors; the existence of what amounted in reality to two college departments running on almost parallel lines in warm rivalry with each other; and the almost autocratic power of the deans within their own departments—in other words, a decentralization of power, and a consequent duplication of work and multiplication of standards, out of all proportion to the size of the university and the resources at its command. And though the fact that these conditions should be remedied was recognized by many of the faculty and administrative officers, I presume it is not unnatural that, when the remedies were actually applied by a new administration with a resolute and unflinching hand, the changes made and the inevitable readjustments necessitated by them should cause momentary feeling.

It was natural, too, that there should be some who could not see the necessity of this or that change, and who would predict the evil consequences to follow. For example, it was felt by some that the actual elimination of the secondary departments, the Academy and Commercial College, which had planted their roots so deeply in the life of the university, would cause not only a direct loss in numbers alone which would seriously damage the prestige of the university, but also an indirect loss through the destruction of one of the chief feeders of the college. But what was the actual result? A glance at the figures given below will convince the most skeptical that the closing of the secondary departments has surely worked no injury in the matter of reduced numbers.

Year	College (exclusive of Music)	Academy and Commercial College	Grand Total for all Divisions
1911-12	382	457	1409
1912-13	478	490	1453
1915-16	500	369	1507
1916-17	559	417	1565
1917-18	706	413	1583
1918-19	541	282	1360
1919-20	766	None	1567
1920-21	930	None	1893

The educational life of Washington, as far as it concerns the Negro, is unique. There is here presented a combination of opportunities unequalled elsewhere. Since the public schools and Howard University are both supported largely by government appropriations, they may be regarded, for the sake of argument, as parts of a single system, beginning at the kindergarten, and running the whole gamut—grammar schools, vocational schools, atypical schools, outdoor schools, academic, technical and commercial high schools, city normal school, and college and professional schools. And just as the colored public school system of Washington is without question the best of its kind in the world—and this was one very good reason for closing the secondary schools of the university—so is Howard University, the capstone of the local educational structure, unique in its field. Let us see how we can justify this statement.

First, it is the only institution in the world devoted mainly to the education of colored men and women that offers *bona fide* courses in all the more usual branches of college and professional work, that is, in the liberal arts, education, commerce and finance, engineering, architecture, domestic

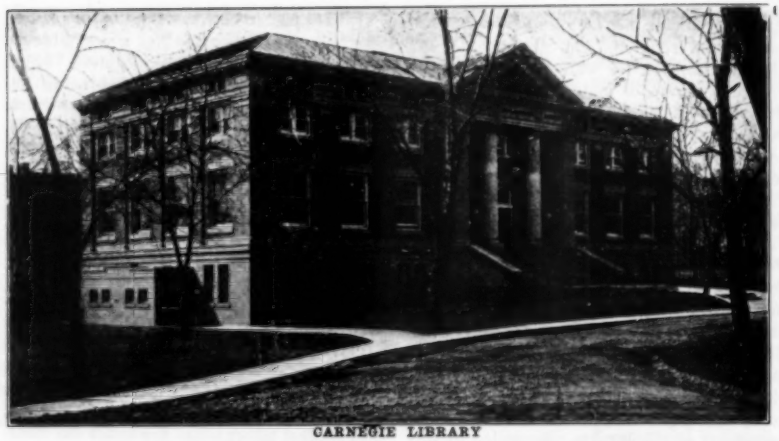
science, medicine, dentistry, pharmacy, law, religion, and music. Second, it offers no work below collegiate grade to matriculating students, and is the only co-educational school for Negro students which does not give work below that grade. Third, it has the largest body of Negro students of college grade ever assembled in one institution. Fourth, by its very situation in the capital of the nation, it is able to offer its students, through the presence of such agencies as the Bureau of Education, the Department of Agriculture, the Army Medical Museum, Freedmen's Hospital, the Bureau of Standards, and the Library of Congress, opportunities for the development of scholarship unequalled by any other institution for colored youth. Fifth, in its organization it follows the standards set by the best universities in the country concentrating upon higher education, and its bachelor's degree is accorded recognition toward higher degrees in graduate schools of known standing. Sixth, the American Medical Association, in its bulletin of approved Negro colleges of arts and sciences published in the spring of 1920, lists Howard as one of the two colleges in Class I. Finally, the University is the first institution for colored youth to promote graduate work by the establishment of fellowships.

PRESIDENT
J. STANLEY DURKEE

I wish that space would permit an expansion on some of these special advantages, but one typical illustration must suffice. Let us take the School of Medicine. The National Capital affords unusual facilities for the study of medicine and allied subjects. The finest medical library in this country is that of the Surgeon-General's Office, which contains more than 200,000 volumes on medicine and collateral sciences, and the Library of Congress contains a very fine medical collection. All of these books are accessible to our students on the same terms as apply to other citizens. The Army Medical Museum is the finest of its kind in the world, having on display about 30,000 specimens, and other agencies for education are the National Museum, the Smithsonian Institution, the Museum of Hygiene, and the Patent Office Museum. On the square fronting that on which our medical buildings stand the government has erected the magnificent Freedmen's Hospital, at a cost of over $600,000. This hospital, which has the advantage of being designed primarily for teaching purposes, has about 300 beds, contains two clinical amphitheatres, a pathological laboratory, clinical laboratories, and rooms for x-ray diagnostic work and x-ray therapy. The medical faculty of Howard University practically constitutes the hospital staff. Special attention is given to bedside instruction, and clinics are held every day in the year, except Sundays, and examinations are made, prescriptions given, and surgical operations performed in the presence of classes or sections of classes. The clinical laboratories are under the direction of the departments of internal medicine, surgery, gynecology and nervous diseases. They are especially equipped for the scientific study of cases, and are freely used by the students. Ward and bedside instruction can be carried out more fully and systematically than in many other hospitals available for teaching purposes, and the practical hospital work which students are able to do here is excelled by few medical schools. A large number of the cases admitted to this hospital are from a distance, and are of more than ordinary interest. Every branch of medicine is represented by numerous and instructive cases.

When such a situation is compared with that which confronts most Negro students of medicine in northern medical schools in connection with their practical work in the hospitals, it is not difficult to see why Howard University claims the possession of unusual advantages in this regard.

What is true of the Medical Department is true in a lesser degree of other departments. For any work requiring the use of books the situation of the university in Washington is peculiarly fortunate. Not only in the study of medicine, but of law, of education, and of countless other subjects, are the resources of the Library of Congress, with its two and a half million volumes, the Public Library of the District of Columbia, and the special libraries of the various bureaus and departments of the government, freely at the disposal of the students on the most liberal terms. The university's own library, too, is admittedly



CARNEGIE LIBRARY

the best of any institution for colored youth, and includes a special collection of *Negro-Americana*. So that, from the standpoint of library facilities, the university has absolutely no rival among institutions for Negro youth.

The student body of the university is unusually interesting. The mere assembling in one school of over 1,700 young men and women of college grade, and of Negro descent, and drawn from 36 States and more than 10 foreign countries, is in itself tremendously significant. The foreign students number over 100, and French and Spanish are heard on the campus almost as freely as English. It may be remembered that it was the boundless energy and intelligent effort of this student group, fired by the enthusiasm of Major Joel E. Spingarn, which, as much as any one factor, made the Des Moines training camp for colored officers a reality. These students come from every class and condition in life, from affluence to poverty. A very large proportion of the male students work for all or part of their expenses, and they are, in consequence, more than ordinarily independent and self-reliant.

As might be expected, the student life at Howard is as rich and varied as such life can well be. Every form of college activity flourishes, and the exuberance of student vitality and interest is spent on football, baseball, basketball, track athletics, tennis, and in debating societies for both men and women, literary societies, German and French clubs, a dramatic club, two glee clubs, a university choir, a very spirited band attached to the R. O. T. C., and many State and regional clubs, which last are very popular at Howard. None of these are dead letter organizations, but every department of normal college life is vigorously represented. The greatest football games in the Negro world are staged here, the great track meets, and a triangular debating league is maintained with Lincoln and Atlanta universities.

A unique feature of the work of one department is a rather intensive effort to develop among the students dramatic art and a knowledge of dramatic technique, an attempt to stimulate interest in Negro folklore and history as materials for dramatic composition, and to train the students not only in the art of acting, but in stage management and in the designing and construction of scenery and costumes. In this field the Howard Players represent the dramatic interests and efforts of the University before the public. This organization presents annually a series of plays staged entirely by students. During the past year performances were given of Dunsany's *Tents of the Arabs*, Torrence's *Simon the Cyrenian*, O'Neill's *Emperor Jones*, and Percy Mackaye's *Canterbury Pilgrims*. *The Emperor Jones* was given twice, once with Mr. Charles Gilpin in the title rôle, and once with a student in that part. Mr.

Gilpin has since shown his appreciation of the work of the students by offering two of them places in his own company. The aim of the Department of Dramatic Art and Public Speaking is, frankly, to develop the dramatic possibilities of the Negro, and to be one of the pioneers in a movement for the establishment of a national Negro theatre.

Fraternity life flourishes at Howard. There are nine national fraternities with chapters on the campus, six for men and three for women. Two of the men's fraternities are professional. Five of the fraternities and one of the sororities have chapter houses.

Side by side with the larger problems of reorganization has gone the more detailed work on the curriculum. A tremendous amount of checking up has been accomplished already, and there is still a great deal to do. It may be worth noting at this point that the work of the School of Liberal Arts has just been appraised by a commission representing the Association of Colleges and Secondary Schools of the Middle States and Maryland, and the school placed on the "approved" list of that body. This action is without prejudice to the other senior schools of the University, as this commission is at present investigating only schools of liberal arts.

Recognizing the importance of the *teacher*, as one of the two indispensable components of any school, the administration of Howard University has in the past three years set about getting into sympathetic touch with every outstanding Negro scholar who might be available for the work of the university, and the faculty has already been strengthened by the addition of several scholarly, aggressive and forward-looking men. Parallel with this effort to add to the faculty new strength and vigor from without has been the generous policy in force toward teachers on the staff who are ambitious to pursue further studies. Four such teachers have spent the past year on leave, engaged in study in the great universities of the North and West. It is interesting to record, in connection with this statement about the faculty, that one of the first research fellowships granted by the National Research Council was given to a professor in Howard University.

No one, more than the writer of these lines, would deplore the rejection by all our Negro youth of the opportunities open to them in the great institutions of the North and West, and yet, under existing condi-

HALL OF APPLIED SCIENCE AND GYMNASIUM

tions, there is a tremendous opportunity for Negro institutions. Under these conditions there is one thing that a distinctively Negro institution can offer to our young people which no other type of school pretends to offer, and that is, the chance to develop all sides of the individual under absolutely normal social conditions. This includes those transcendently important elements, the development under natural conditions of the capacity for leadership, and the development of race- or group-consciousness. This last, though admittedly the father and mother of all wars and of nine tenths of the evils and abuses in the world, is at this stage of the Negro's development an absolutely indispensable offset to those forces so persistently working to degrade him.

The new era is upon us. The new spirit is nowhere more manifest than in our college group. What work could be more worth while than the teaching of these young men and women, the very flower of the race, in the opening years of this new age? Howard, like many another university, is unable to satisfy the needs she has created. Her usefulness is limited only by her equipment and her resources. She needs new buildings, a more extensive equipment, a better library, and a larger teaching force. Every citizen of the United States and every friend of education can help her get them, for Howard is, in more senses than one, a national university.

SUNDAY AFTERNOON

JESSIE FAUSET

TO the visual-minded all impressions come in a series of little pictures. To myself, for instance, who can remember only by opening and closing camera-fashion a little inward shutter—all my life stretches backward in a group of single detached visions. In one of these, more vivid than the rest, I see myself a small gloomy child sitting dejectedly in my little red chair.

"What on earth is the matter?" asks a merry older sister. "What are you crying about?"

And I answer as my tears break forth without reserve, "Today seems like Sunday."

Always Sunday afternoon has made me sad. But it is a sweet sadness. It must have been connected at first, I think, with the inhibitions which Sunday in a very conservative, not to say very religious household, placed upon the small child. I might not sing songs, I might not play, I didn't know how to write letters, it was wrong to read even fairy-tales. I could not spend pennies for candy. And the stretch between dinner and supper—one had old-fashioned suppers in those days, cold beef and prunes! —the distance between the two meals was interminable. Of course, there was Sunday School, but even that, which I truly liked, did not remove the feeling of restraint and forlornness which can come to a child on a dreary enforced holiday.

There was a Dante's Inferno in our house, I remember, illustrated by Doré. That was permissible reading. I could not understand the text, but how I pored over those gloomy pictures. And there was a Family Bible, too, a fat leather-bound volume printed on stained brown paper with the old-fashioned s and with an Apocrypha. I was used to the Old Testament, so used that its queer outlandish names did not seem queer to me. But how I thrilled to those strange new titles, *Esdras, Holafernes, Judith, Susanna!* Their exotic quality remains with me still.

I can almost taste the atmosphere of those far-off times. Myself, with my precious book upstairs on the bed or on the floor, flat on my stomach, heels up, chin propped in my hands, and about me even on bright afternoons an indefinable sense of something gloomy, dark and melancholy. From below floated the sound of my sisters' voices chatting with the casual Sunday Caller. Sometimes there was a burst of laughter, then presently the welcome clatter of tea-things. After supper there was music—hymns, played on the organ; in summer-time a gathering on the front steps, a general sense of good-fellowship and reunion in which I joined gladly. But before that time in the late afternoon, gray or golden as the season might bring,—for me nothing but aloofness and sadness.

Later I came to cherish that period, came to sense its possibilities. I think I recognized it as the period of my greatest mental clarity. I seemed to be penetrated at such times with a startling realization of the value of things. Perhaps in this very realization lay sadness. At first I put, hard-headedly enough, this clarity, this mental keenness to a practical purpose. In college I found that notes reread on Sunday afternoon stayed by me, translations came more accurately and yet more delicately But I was never satisfied. Underneath was a longing to be doing something else, to be being, if I may say so, a totally different creature. The something else was always just beyond my ken. I tried to translate it into action. If the chapel-bell rang I thought I wanted to go to chapel. But when I went I found I was disappointed. If I strolled along the path which meant so much to me during my busy week, I found it meant nothing on Sunday. And always there was that sense of having missed something. My precious Sunday afternoon had gone and I still had not fathomed its meaning.

Lately I have found out what it means to me now. The realization came in France, as I sailed—not on a Sunday afternoon—on one of those ridiculous little boats which ply up and down the Seine. I was sitting idly apart not talking, not listening even to the other members of our little party, when over me came creeping that familiar Sunday feeling. It was not merely the mental clarity, for that comes too on a lonely railroad journey and is due, I think, to a certain sense of physical detachment, but there was the old familiar sweet, sweet wholly satisfactory melancholy.

"Doesn't to-day seem like Sunday?" I asked my astonished companions.

It was in the blessed period before the war. Paris was still gay, the Seine was alive with small craft, its banks crowded with fishing gentry. Nothing could be farther from the old-fashioned American idea of Sunday. But my heart knew.

Let me see if I can put it into words. It is so nebulous, yet to me so real. I found I wanted nothing at those times but the Sunday afternoon itself (or the time that seemed like that) and the sense of completeness which it brings. And perhaps it is this sense of wanting nothing beyond, which as a child made me so sad. The feeling which comes to me then is its own excuse for being. Am I *triste?* I would not be merry. Do I pine? The desire is sweeter than its satisfaction. Do I dream? No dream that has ever come true is sweeter than those dreams on Sunday afternoons when I brood "on no great things done, but great things undone". In that sweet do-nothingness of attitude, mental and physical—everything takes on an exquisitely true value which is immediately recognizable without any extra adjustment. It is as though the picture, the view had been focussed just for my special degree of short-sightedness. My heart and my mind are without strain.

Just to think, then, becomes for me a joy on Sunday afternoons. At first, I used to save problems for that happy season, but I soon learned better. Now I relax and let the thoughts come to me. How the difficulties resolve themselves. Sometimes it is a really vexing material puzzle, sometimes it is a bit of verse, sometimes a situation in a play, an abstruse expression that baffles. If my mind reverts to the puzzle and I pick up the book I find myself poring over it with the same intense concentration with which in my childhood I pored over Doré or the Apochrypha. And like then there is no sense of effort.

If I fail to give an idea of the ineffable satisfaction which now I gain on these beatific afternoons, I have written vainly. Everything is perfect. I would not hurry or hold back one moment. I am like the gourmet caressing his wine against his palate, yet letting it go, knowing he must not try too long to hold its flavor. Whatever I elect to do in those so brief hours is in itself an end. Sometimes I take out letters knowing that I shall not answer them then. Or I may hunt feverishly among a heap of papers for a half finished poem. Perhaps I add a line or two, but oftenest my content is complete in having unearthed it. Rarely I get out my accounts, but I believe I have never checked them up.

What I like most is to sit or lie motionless and let the stray sound or the glimpsing of a picture bring me my thought. Churchbells on Sunday afternoon throw me into an ecstasy of pleasant feeling — my college days drift back to me, and later

wanderings in Quebec,—priests toiling laboriously up those tortuous streets to some house of prayer.

The church-bells remind me, too, of a French story, so exquisite, so complete as to give one the sensation of assisting at the creation, the unfolding of a rare and perfect thing, a flower, a poem, an utterly melodious song. In the story the church-bells take wing on good Friday and fly to Rome, whence they return on Easter Sunday. If one can spy them in their stately flight above the clouds, one's dearest wish will be granted. It seems to me nothing could be more exquisite, more French. I know I have found no conceit so restful, so pillow-y for the overstrung mind.

There is a picture on my wall that intrigues me repeatedly. On Sunday afternoons I let its atmosphere envelop me, absorb me. It is Rossetti's "Dorigen of Brittany", a picture none too well-known in this country.

The artist is illustrating a line from that much older artist, Chaucer. The picture, a soft platinotype, is full of all those harmonious unlikely things which the pre-Raphaelites insisted on grouping—there is a pipe-organ, a winding stair, a missal book, and a lady her arms outflung in despair to the sea just glimpsed through the open casement.

"Is there not any ship on all the seas that will bring back to me my dearest lord?"

Such is her plaint. Poor, mute, sad lady! If she only knew, she might be content. She has me to suffer vicariously for her. I picture the Breton fishing village, the angry sea, the tortured hearts of waiting women and my heart breaks with her own.

Sundays in winter are sweetest. The soft, gray closing-in of the afternoons between November and March induces a pleasant, restful melancholy. Whereas the hot glare of summer Sundays, in the park, say, the gay dresses, the motors, the boats, the very vividness of the trees—all these things cry for happiness. And if one because of some lack either within or without cannot achieve it one suffers more by contrast. On the other hand Sunday afternoon in a warm room with many books and few pictures and fewer or no people! Without, a hint of snow or the lowering that means rain; within, a flash of fire on the walls! Pain becomes a pleasure.

Of late I have spent my afternoons reading. Always the same thing. The *Apology for Socrates and Crito*—I cannot get away from it. And every perusal brings me fresh pleasure, a new and growing satisfaction. Here, in this old man's sublime and fearless attitude toward death, lies, it seems to me, the world's greatest brief for personal honor and probity. See him a man of seventy, with only a short while left. Surely he might be accounted blameless if accepting Crito's offer, he left the thankless Athenians and spent his few remaining years in Thessaly. But, listen to his noble simplicity,—

"Not life, Crito," he says, "but living well is to be prized."

Other men perhaps have said the same thing, but for me these words are unspeakably touching from the lips of this grand old pagan. All that he says is so sane, so balanced, so possible to weave into the stuff of one's own life.

"In all times of peril," he continues, "there are ways of escape if one will submit to any baseness. Athenians, it is not so hard to shun death, but hard indeed to shun evil, for that runs more swiftly than death. I, you see, an old man and slow of gait, have been overtaken by the slower runner."

I find myself transported with his dignity and sonorousness.

The years pass and I with them have passed from the childhood of that melancholy little girl to the not unmixed pleasures of womanhood. Through the bygone days gleam to my visual mind those precious afternoons like little emerald islands in a vast watery expanse. Not a joy but has been made fuller, not a grief but has been calmed and soothed by the influence of those few hours which induce,

That sweet mood when pleasant thoughts
Bring sad thought to the mind.

The warfare of modern living beats and seethes about my consciousness as it does about the rest of the world. But on Sundays, I lose some of its overwhelming impingement. Through the long years to come I see stretching before me a vista of blessed oases, little havens whither my tired heart and mind shall, not vainly, seek repose. And this vision is not the least of my indebtedness to Sunday afternoon.

National · Association · for · the ··· Advancement · of · Colored · People.

LYNCHINGS IN THE UNITED STATES

TABULATED figures as to lynching in the United States begin with 1885. From January 1, 1885, to January 1, 1922, 4,015 persons are known to have been lynched, as follows:

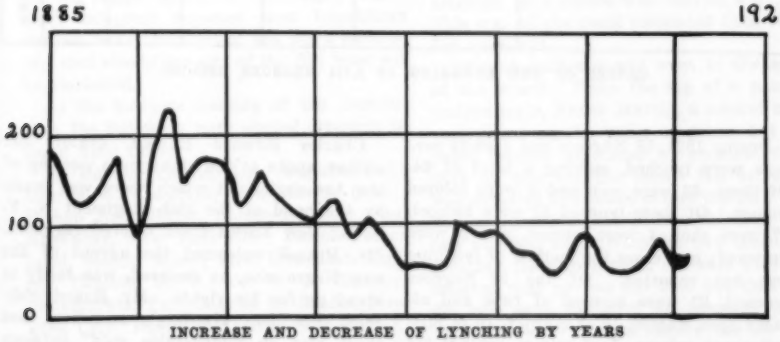
1885	181	1904	86
1886	133	1905	65
1887	123	1906	68
1888	142	1907	62
1889	175	1908	100
1890	91	1909	89
1891	194	1910	90
1892	226	1911	71
1893	153	1912	64
1894	182	1913	48
1895	178	1914	54
1896	125	1915	96
1897	162	1916	58
1898	127	1917	50
1899	109	1918	67
1900	101	1919	83
1901	135	1920	65
1902	94	1921	64
1903	104		

Total.....4,015

Georgia	429	Nebraska	18
Mississippi	405	Maryland	17
Texas	354	Washington	17
Louisiana	326	New Mexico	13
Alabama	292	South Dakota	13
Arkansas	231	Ohio	13
Florida	201	Idaho	11
Tennessee	199	Arizona	8
Kentucky	171	Iowa	8
South Carolina	128	Minnesota	7
Oklahoma	99	Alaska	4
Missouri	85	Michigan	4
Virginia	80	Nevada	4
North Carolina	63	Oregon	4
Wyoming	34	Pennsylvania	4
West Virginia	32	Wisconsin	4
California	29	New York	3
Illinois	24	North Dakota	2
Kansas	24	Delaware	1
Montana	23	Maine	1
Colorado	20	New Jersey	1
Indiana	19	State unknown.	11

Total 3,436

The following states have had no lynchings: Utah, Vermont, New Hampshire, Massachusetts, Rhode Island, Connecticut and the District of Columbia.



INCREASE AND DECREASE OF LYNCHING BY YEARS

The figures for lynching before 1889 were not kept in enough detail to allow us to use more than the totals. The following figures therefore, except where noted, refer to the period from January 1, 1889 to Jaunary 1, 1922, in which ptriod 3,436 persons are known to have been lynched. These lynchings have been distributed as follows by states:

If we confine ourselves simply to Negroes who have been lynched we have the following table, showing a total of 3,038 between 1885 and 1921:

1885	78	1892	155
1886	71	1893	114
1887	80	1894	128
1888	95	1895	110
1889	95	1896	79
1890	88	1897	124
1891	127	1898	103

1899	87	1910	80
1900	89	1911	63
1901	108	1912	61
1902	84	1913	47
1903	87	1914	49
1904	79	1915	53
1905	60	1916	51
1906	64	1917	48
1907	59	1918	63
1908	92	1919	77
1909	75	1920	57
		1921	58
		Total	3,038

For the alleged causes of these lynchings of Negroes we must again confine ourselves to the years 1889-1921, and to the 2,714 lynchings of Negroes which took place in those years.

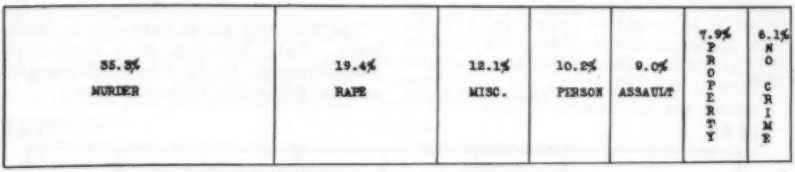
Murder	957—35.3%
Rape	527—19.4 "
Attacks upon women	245— 9.0 "
Other crimes against the person	276—10.2 "
Crimes against property	214— 7.9 "
Miscellaneous crimes	330—12.1 "
Absence of crime	165— 6.1 "

N. A. A. C. P. ANNUAL MEETING

THE National Association for the Advancement of Colored People held its annual meeting in New York on January 3, receiving the report of work done during 1921 at an afternoon session and reporting progress on the Dyer Anti-Lynching Bill at a night mass meeting in the Palace Casino.

At the afternoon session, Dr. Ernest H. Gruening, Managing Editor of the *Nation*, who accompanied the Senate investigating committee to Haiti, charged the senators with having "whitewashed" the occupation of the black republic and with having spent insufficient time there to take the necessary testimony on atrocities alleged against marines.

The Annual Report of the officers of the Association recited the work of the Association for the year. These reports will be published in condensed form in the March CRISIS and later will be issued in pamphlet form.



CAUSES OF THE LYNCHING OF 2,714 NEGROES, 1889-1921

During 1921, 58 Negroes and 6 white persons were lynched, making a total of 64. Of these, 62 were men and 2 were colored women. Of those lynched 32 were hanged, 17 were shot, 4 were burned, and 2 were drowned; in 9 cases the method of lynching was not reported. Of the 58 Negroes lynched, 21 were accused of rape and attacks upon women, 16 of murder, 10 of miscellaneous crimes, 7 of crimes against the person (outside of those mentioned), 1 of crime against property, and 3 of no crime. Georgia led the lynching states with 14 cases; in Mississippi there were 13 lynchings; Texas and Arkansas each had 6 cases; South Carolina, Louisiana and Florida had 5 cases each; North Carolina 4; Alabama 2, and 1 each in Kentucky, Missouri, Virginia and Tennessee.

Charles Edward Russell, orator and author, spoke at the night mass meeting of the Association, at which there was music by the band of the 15th Regiment N. Y. N. G., New York's crack colored regiment. Mr. Russell welcomed the advent of the new Negro who, he declared, was ready to stand up for his rights. Mr. Russell ridiculed President Harding's assertion that there was an "impassable gulf" between white and colored people in the United States and advocated that, before attempting to lead the world to disarmament, the United States disarm the lyncher within her own borders.

Walter F. White, urging continued and vigorous support of the Dyer Bill, asserted that lynching was one of the means of perpetuating peonage and the economic exploi-

tation of the Negro in the United States.

"Lynching protects money," said Mr. White, "and money is being spent throughout the United States to keep up lynching so that the exploitation of the Negro may be continued."

Mordecai W. Johnson spoke also on lynching.

At the meeting telegrams were read from Representative Dyer, Representative Martin Madden of Illinois and from James Weldon Johnson, Secretary of the Association, who had to be in Washington on the night of the meeting in order to confer with Republican leaders on the progress of the Dyer Bill.

In his telegram to the N. A. A. C. P., Representative Madden said: "The time has arrived when the crime of lynching should be recognized by the nation as outlawed and all who participate in it as outlaws. I am heartily in favor of the anti-lynching bill now before Congress."

Mary White Ovington, chairman of the Board of Directors of the N. A. A. C. P., presided at both afternoon and evening meetings and made a stirring plea that in the coming struggle for passage of the Dyer Bill colored Americans continue their efforts in its behalf unabated. Secretary Johnson's telegram reported that Republican leaders were confident of the Bill's passage but that steady support of the Bill must not be slackened.

At the business meeting of the Association, the following were elected directors to serve until 1924:

E. Burton Ceruti, Los Angeles, Cal.; George W. Crawford, New Haven, Conn.; Bishop John Hurst, Baltimore, Md.; Paul Kennaday, New York City; Joseph Prince Loud, Boston, Mass.; Mrs. Ella Rush Murray, Catskill, N. Y.; Dr. W. A. Sinclair, Philadelphia, Pa.; Charles H. Studin, New York City; Neval H. Thomas, Washington, D. C.; Rev. G. R. Waller, Springfield, Mass.; Butler R. Wilson, Boston, Mass.

EARLY VOTE EXPECTED ON DYER BILL

AT the time that this is written, Congress has reconvened after the holiday recess and now has under consideration the Dyer Anti-Lynching Bill, H. R. 13. Southern Democrats are vigorously opposing the bill. James Weldon Johnson is in Washington in daily conference with the members of Congress who are fighting for the bill, and will remain in the capital until a vote is taken.

At this time, the National Association for the Advancement of Colored People wishes to urge strongly and solemnly every colored voter and every right-minded white voter *to watch how his Congressman* votes. In November every member of the House of Representatives and 32 members of the Senate are to come up for re-election. *If your Congressman votes against the Dyer Bill, mark him down as your betrayer in the hour of trial and defeat him by every legitimate means when he asks your suffrage next fall. In the same way, reward those who met the test without flinching.*

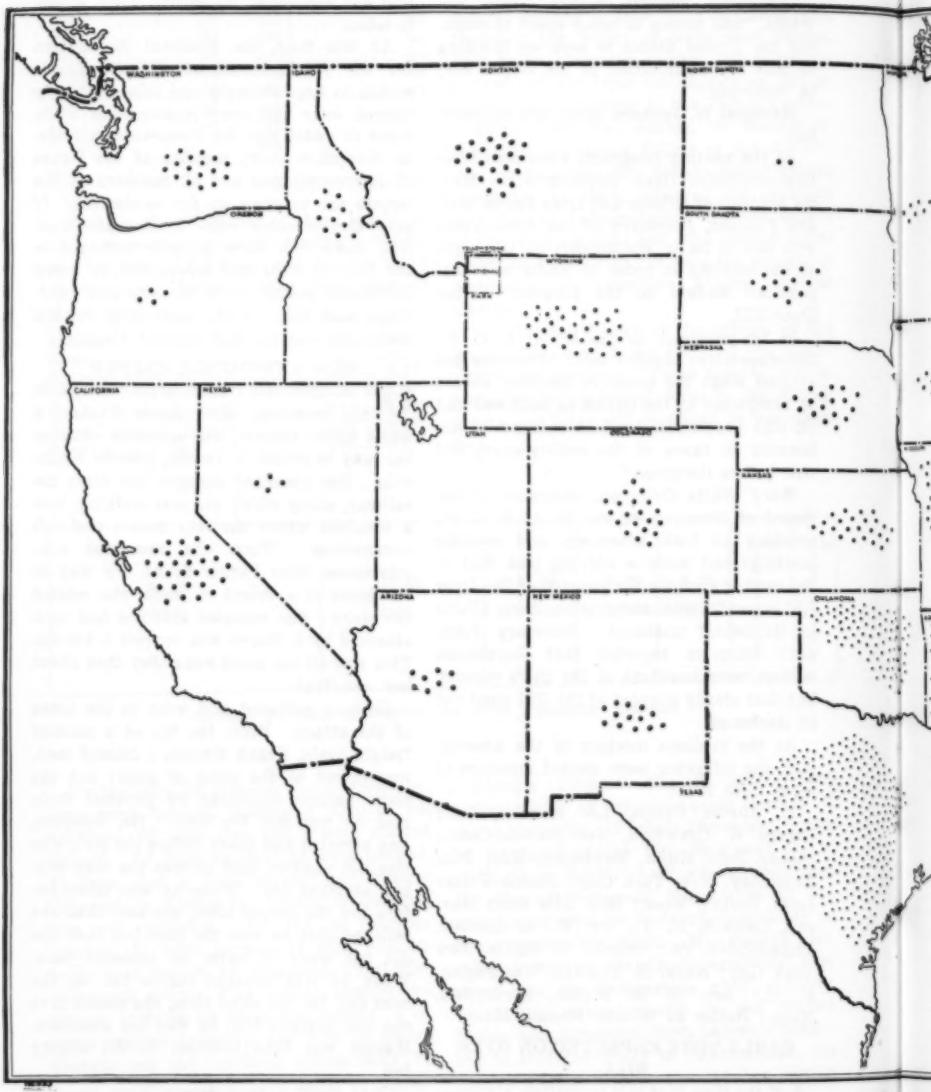
HOW LYNCHINGS HAPPEN

ON August 13, about seven o'clock in the morning, Miss Jessie Parker, a white school teacher, was attacked while on her way to school in Inskip, greater Knoxville. Her assailant dragged her from the railway, along which she was walking, into a cornfield where she was beaten and left unconscious. When she recovered consciousness, Miss Parker found her way to the home of a friend to whom she related her story. She reported that she had been attacked by a Negro who carried a bundle. This was all she could remember then about her assailant.

Citizens gathered and went to the scene of the attack. From the top of a passing freight train, Frank Martin, a colored man, was forced at the point of guns; but the posse became convinced by physical facts that he was not the man. He, however, was arrested and taken before the girl, who was not positive that he was the man who had attacked her. When he was taken before her the second time, she said that she believed that he was the man but that she did not want to harm an innocent man. When he was brought before her on the next day for the third time, she stated that she was positive that he was her assailant. Martin was then confined to the county jail.

That night a mob formed near the jail for the purpose of lynching Martin; however, the sheriff and his deputies dispersed the would-be lynchers after wounding more than a score of them.

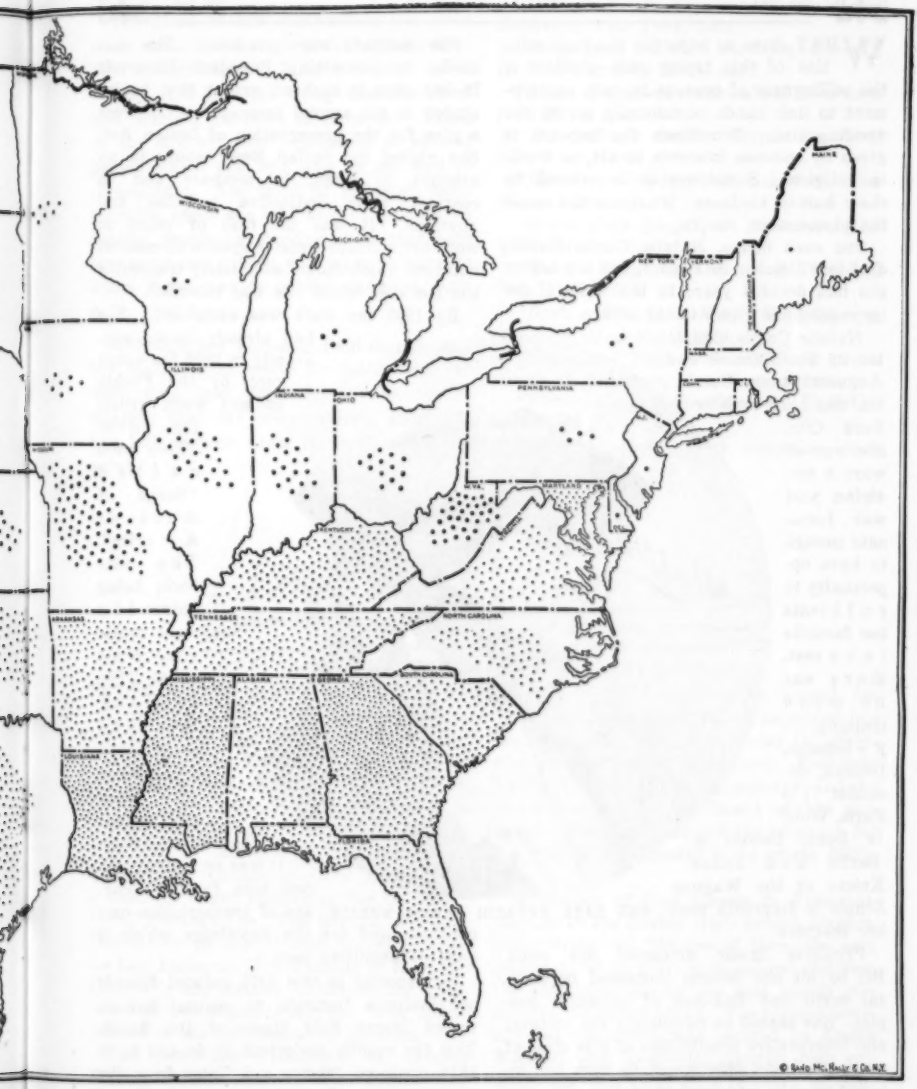
Frank Martin established his alibi and the judge ordered him released.



A LYNCHING MAP OF THE UNITED

Drawn by Maltee C.

Each dot on this map represents one of the 3,436 lynchings which took place in the United States between 1889 and 1918. Peri
in the exact localities of the lynch wi



E UNITED STATES OF AMERICA

Maidie S. Allison

1918 period of 32 years. The dots are all in the states where the lynchings occurred, but naturally they could not be placed lynchings within the state boundaries.

THE LINK BETWEEN

WHAT gives us hope for the final solution of this trying race problem is the willingness of persons in each encampment to link hands occasionally across the dividing line. Sometimes the impetus is given by common interests in art, in work, in religion. Sometimes it is stirred by sheer human kindness. Whatever the cause the phenomenon recurs.

One such figure, Natalie Curtis Burlin, died last October in France, but not before she had devoted years to the work of interpreting one group to the other.

Natalie Curtis, daughter of Dr. Edward and Augusta Stacey Curtis, was born in New York City. She was always a musician and was fortunate enough to have opportunity to cultivate her favorite interest. Hers was no mean training, — Friedheim, Dvorak, Giraudet in Paris, Wolff in Bonn, Busoni in Berlin and Julius Kniese at the Wagner-Schule in Bayreuth were her teachers.

THE LATE NATALIE CURTIS BURLIN

Primitive music attracted her most. Bit by bit she became immersed in musical myth and folk-lore of primitive peoples. She sensed so completely the cultural and interpretive possibilities of this class of music that she determined to turn her interest to some open manifestation. The Indians and their vanishing tales and music claimed her attention first and she set about planning a compilation in which the Indians themselves should record their native effusions.

Her methods were practical. She succeeded in interesting President Roosevelt in her plan to such an extent that he included in his annual message to Congress a plea for the preservation of Indian Art. She visited the Indian Reservations in an attempt to learn, to compare and to contrast their distinctive melodies and rhythms. It was the task of years to work out a comprehensive system of musical notation which should adequately transcribe the melodies which she had recorded.

By 1907 the work was completed. She had already issued separately in 1905 the songs sung by the Pueblo Indians when grinding corn. These were called "Songs of Ancient America". The later book, being naturally more inclusive, was called "The Indians' Book" and contained a collection of the songs and legends of the various tribes. It was an instant success both for its accuracy of transcription and notation, and for the knowledge which it gave of primitive man.

Her success in this field induced friends of Hampton Institute to request her to record Negro Folk Music of the South. This she readily undertook to do and so in 1919 produced "Songs and Tales from the Dark Continent". This book is really of surpassing value since she was helped in its compilation by Kamba Simango, a Portuguese East African, and Madikane Cele, from Zululand. In this work Miss Curtis did her best to prove to the world that Af-

rican and American Negroes are something more than a mere "labor supply".

The fame of this compilation was even more instant and more widely spread than that brought by her former volume.

Isn't it a splendid thing that she lived and that she did come to know us? Think of the entirely new impression of colored people which she was able to get and to disseminate. And think of the much more valuable effect she was able to produce on colored people by showing them that here was some one willing and eager to learn to know them, and to exhibit them at their best.

Although her husband, Paul Burlin, and her family must grieve for her sorely, yet they may take comfort with us in the thought that her comparatively short life has left on both races its ineffaceable imprint.

BIBLIOGRAPHY OF MRS. BURLIN'S WORKS

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"Mary's Baby", Huntzinger & Dilworth, New York, 1919.

"Dar's a Star in de East", Huntzinger & Dilworth, New York, 1919.

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"A Cow-boy Song", G. Schirmer, New York, 1920.

COMPILED BY MADELINE G. ALLISON

THE Railway Men's International Association will hold a three days' convention beginning February 12, in Birmingham, Ala.

The American Negro Academy has held its 25th annual meeting in Washington, D. C. The speakers included Prof. Leo Wiener of Harvard University, on "The Problems of African Civilization"; Dusé Mahomed of London, on "The Necessity of a Chair in Negro History in Our Colleges"; L. M. Hershaw, on "The Growth of Negro Population in the United States"; Alain Le Roy Locke, on "The Problem of Race and Culture"; and Arthur A. Schomburg, president of the organization, on "The Negro Soldier in the Civilization of America."

The Louisiana Federation of Colored Women's Clubs held its third annual convention in Monroe. Reports told of playgrounds being established in Lake Charles, a Y. W. C. A. in Baton Rouge, and the securing of lights and night police protection for the colored section of Oakdale.

The State Board of Education has taken control of Cheyney Training School for Teachers, at Cheyney, Pa. The school has been a private institution under the direction of the Society of Friends. Professor Leslie Pinckney Hill is the principal and the institution has an enrollment of 106 students. The State obtained the property for $75,000; it is estimated to be worth $300,000.

A teacher of four classes in Freshman English at the Parker High School, Dayton, Ohio, writes us: "In two of them, the only classes in which there were colored children, the best work during the past month was done by colored children. The highest average for the month was secured by Emma Buckner and Gwendolen Overly, both colored—and admirable girls in every particular."

Fisk University at Nashville, Tenn., has been admitted as a beneficiary of the Carnegie Foundation for the Advancement of Teaching.

An appropriation of $100,000 has been

Y. W. C. A. TRAINING COURSE AT HAMPTON

granted by the legislature of North Carolina for a tuberculosis sanitarium for Negroes. The institution will be manned by Negro physicians and nurses.

A Negro church in Philadelphia,—East Calvary, has the largest Methodist congregation in America; its communicants number 3,420. St. Mark's, in New York City, has 1,946 members. The strongest white congregation,—North Woodward in Detroit, has a membership of 3,117.

M. Albert M. Pourrière, a French West African merchant, has been promoted from a *Chevalier* to an *Officier de la Légion d'Honneur*. In recognition of his work, pieces of handsome silver-plate were presented to him at the Liverpool offices of the *Compagnie Française de l'Afrique Occidentale*.

According to Mr. Milne Stewart, Comptroller of Customs in Nigeria, the total volume of trade for the year amounted to £42,515,000, being an increase over the 1919 figures of no less than £15,498,000. There was an increase of £13,200,000 in the import trade and of £2,260,000 in the export trade, as compared with 1919. Duties on imports amounted to £2,279,000; on exports, £838,000.

The National Board of the Y. W. C. A. recently conducted a three weeks' training course at Hampton Institute. Eighteen

THE SECOND PAN-AFRICAN CONGRESS IN BRUSSELS

women, representing 15 states, attended. Most of these women have already had experience as girls' work, departmental and branch secretaries in city organizations. They went to Hampton for special training in the technique of the organization, in order to render more efficient service. The instructors were leaders from the National Board.

During the second Pan-African Congress, a group of members was photographed in the garden of the Palais Mondial in the Park Cinquantenaire, Brussels, Belgium. In the group are Senator and Mrs. La Fontaine; Professor and Mrs. Paul Otlet; Blaise Diagne, president of the Congress; W. E. B. Du Bois, secretary; Paul Panda, assistant secretary; groups from America, France, the Congo, and other delegates.

The 15th New York National Guard which made such a brilliant record in the World War as the 369th Regiment has been reorganized. Arthur Little, one of the white officers who was with the regiment in France, is the colonel and the officers are both white and colored. One of the colored majors, Major W. Hubert Jackson, served in the Spanish-American war. Recently the State and city of New York appropriated $500,000 for a new armory. The ceremony of breaking the ground for the armory, which is situated at 142d Street and Fifth Avenue, New York City, was attended by a parade and speeches. Our illustration shows the reviewing stand with Mayor Hylan, Colonel Little, Comptroller Craig and W. E. B. DuBois, who acted as chairman.

Roland Hayes, the Negro tenor, recently sang in Philharmonic Hall, Liverpool; at the concert of the Madrigal Society in Halifax; and in Mayfair houses where he received very warm congratulations. *West Africa* reports: "On 5 consecutive nights—March 27, 28, 29, 30 and 31—he is to sing before a society whose subscribing members number 12,000. As the hall has only a seating capacity for 2,000, there is already some speculation locally as to who will be unable to secure admission to hear the gifted singer." Mr. Hayes has an outstanding engagement in the spring in Scotland.

THE MAYOR OF NEW YORK AND PARTY REVIEWING THE 15TH N. Y. N. G.

HOME OFFICE N. C. MUTUAL INSURANCE CO.

Ten state organizations have been allied with the National Colored Women's Legislative Bureau of Washington, D. C. The purpose of this Bureau is to keep colored women in touch with all the legislative bodies, and to send out from time to time statements as to the action that is necessary for them to take along the line of national legislation and in the interest of their race. Mrs. Mazie Mossell Griffin is national director.

The opera "Martha" has been successfully rendered by a Negro cast in Chicago. Mr. James Mundy was general director, and Cleo Dickerson musical director. Leading roles were sung by Nellie Dobson and Lillian Hawkins Jones.

The 43d annual fair of North Carolina was held in Raleigh under the presidency of Berry O'Kelly. The exhibits were large and varied and the fair was visited by the Governor and numbers of visitors.

The new home office of the North Carolina Mutual Life Insurance Company, in Durham, was erected at a cost of $250,000. The company has $33,444,396 worth of insurance in force; its bank has assets of $1,115,312; the company employs 1,444 persons and operates in Alabama, Arkansas, Florida, Georgia, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Virginia and the District of Columbia. The officers and directors are: A. M. Moore, president; J. M. Avery, vice-president; C. C. Spaulding, secretary-treasurer; C. H. Donnell, medical director; W. J. Kennedy, director.

The first Negro agent to do extension work among Negro farmers was appointed in 1905. In 1908, 7 agents were being employed at a cost of $4,184; last year the force had increased to 224 agents employed at a cost of $302,798. Of these, 157 are men and 67 are women. As a result of extension work, Negro farmers in 1920 introduced pure bred live stock as follows: 377 horses, 1,688 dairy cattle, 149 beef cattle, 2,848 hogs, and 700 sheep. There were 68,199 cattle dipped, and 134,799 head of live stock were treated for diseases and

INTERIOR OF ONE OF THE N. C. MUTUAL OFFICES

pests. A total of 329 farmers' clubs were organized with a membership of 16,960.

At the George Peabody College for Teachers in Nashville, Tenn., a white institution, R. H. Levell has been appointed Professor of Race Relations. Mr. Levell, although a white Texan, is liberal-minded and proposes to offer courses which will make the teachers trained at that great institution "aware of the Negro population as a part of the community".

The British Colonial Office is beginning to take some notice of the needs and demands of the crown colonies especially in the West Indies where the overwhelming majority of the population is of Negro descent. A deputation is being sent to Grenada and other islands to inquire into their recent demands for representative government, and a West Indian agricultural college is to be established probably in Trinidad.

The *Prix Goncourt* is a highly coveted French prize. It carries five thousand francs in cash, assures a large sale for the book that received the prize and means a continued market for the future productions of the author. This prize for 1921 has been awarded to René Maran. Maran is a full-blooded Negro, born in Martinique. He is in the French Colonial Service and is now at his post near Lake Tchad in Central Africa. It was there that he gathered the material for his novel "Batouala," which won the prize. Batouala is an African chief to whose land the white man has brought

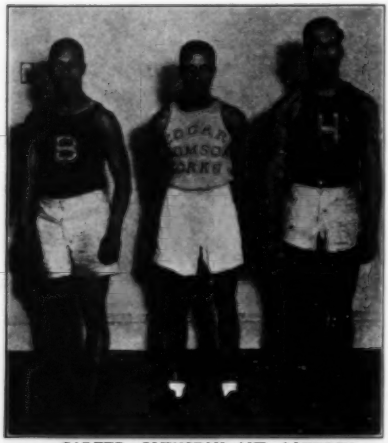
—*Underwood & Underwood*

RENE MARAN

"their magic, their invention, their evil ways." In the preface of his book Maran makes a strong defense of the Negro and charges the white colonists with much of the evil that occurs. On the other hand, in the book he has given a real picture, with the good and the bad of the native life.

Howard University conferred the degree of Doctor of Laws upon Ferdinand

HOWARD UNIVERSITY CONFERRING A DEGREE ON MARSHAL FOCH



CARTER, JOHNSTON AND GOURDIN

Foch, Marshal of France. There is a rumor that strenuous effort was made by army officials and others in Washington to keep Marshal Foch from visiting the University, but he came and a demonstration in his honor was held. The choir sang the Hallelujah Chorus. President Durkee greeted the Marshal and the Marshal responded. The degree was conferred by Justice Peelle, President of the Board of Trustees.

At the track meet of the Y. M. C. A. held at the 13th Regiment Armory in Brooklyn, N. Y., Joseph Carter, Ned Gourdin and Earl Johnston outclassed their white rivals. Gourdin finished the 100-yard dash in 10 1/5 seconds; Carter won the 70-yard dash in 7 3/5 seconds; in the two-mile handicap Johnston won, his time being 9 minutes 36 4/5 seconds. Joseph Carter is from Boston University; Earl Johnston, of Pittsburgh, is national ten-mile champion; Ned Gourdin, of Harvard University, is the holder of the world's running broad jump record.

Freedmen's Hospital cared for 3,318 patients during last year. Of these, 1,833 recovered from their ailments, 1,394 improved, 215 were unimproved, 12 were not treated and 210 died. There were 854 pay-patients whose fees amounted to $24,219. Total receipts for the year, including Congressional appropriations, were $173,739; disbursements, $173,246. The report says that limited funds prevented proper development of the professional side of the work, but "in a general way the results of the activities at the hospital show improvement over the preceding year." There are 449 nurses holding certificates from Freedmen's.

Sometime ago wide publicity was given to the suit brought against Dr. R. B. McRary, a colored physician of Lexington, N. C., by a white man who accused the doctor of alienating the affections of the white man's wife. Dr. McRary was prominent in the city and in the M. E. Church and was reputed to be well to do. After long delay, the case has been settled and Dr. McRary's attorney writes that all charges against him have been withdrawn by the accuser and settlement made on the basis of Dr. McRary's innocence.

TWENTIETH NATIONAL CONFERENCE

In Cincinnati the 20th national conference of the colored men's department of the Y. M. C. A. was held in the beautiful local building. Among the speakers were Dr. Mott, President John Hope, Bishop R. E. Jones, Dr. R. R. Moton, President J. S. Durkee, and others. The conference was under the general direction of Mr. J. E. Moorland.

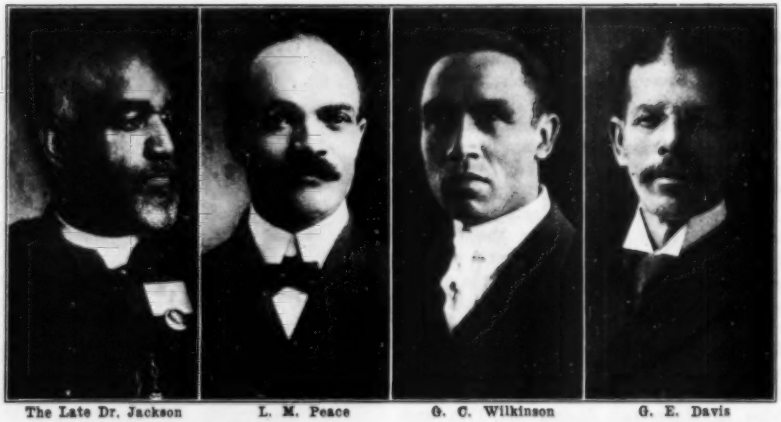
Half a century ago Dr. Barth wrote that the province of Katsena in the Sudan, Africa, was one of the finest parts of Negroland. It was situated just at the water shed of the Tchad and the Niger, at a general elevation of twelve to fifteen hundred feet. It was well watered and well drained and its productions were rich and varied. Katsena became one of the leading countries of Negroland during the 17th and 18th centuries. In the latter part of the 18th century it was at the height of its prosperity. It was important not only in commerce and politics, but also in learning and literature. After the Moorish conquests and the conquests by the Fula, the importance of Katsena declined; but nevertheless it is today an important country. It has a population of 400,000 people and an annual revenue from direct taxation of $400,000. Recently Mohama Giko, the present Emir, visited England. He was received by the King, visited the theatres and the stores, was interested in the school of tropical medicine, the museums, the banks, etc. He remained in England from June 17 to July 16, when he departed for his country.

THE EMIR OF KATSENA

A recent meeting of the New York Cameraderie, affiliated with the League for Industrial Democracy, held at the Civic Club of New York, was devoted to a presentation of "Negro Spirituals and Some Modern Negro Music". The demonstrating artists were Charlotte Wallace Murray, Soprano; Garfield Warren Tarrant, Baritone; and Hall Johnson, Violinist. In addition to examples of the old Spirituals, the program included works of Coleridge-Taylor, Dett, Burleigh, Johnson and Cook. Augustus Granville Dill was the speaker and also the accompanist.

Miss Maria Baldwin, the most distin-

OF COLORED Y. M. C. ASSOCIATIONS



The Late Dr. Jackson | L. M. Peace | G. C. Wilkinson | G. E. Davis

guished public school teacher of the Negro race, died suddenly in Boston while lecturing before the Robert Gould Shaw Society at Copley Plaza Hotel.

Garnet C. Wilkinson, formerly principal of Dunbar High School, Washington, has been made Assistant Superintendent of Schools in succession to R. C. Bruce. Mr. Wilkinson was born in South Carolina in 1879, was educated at Oberlin and has been teaching in the Washington schools since 1902.

Among graduates from Wilberforce University who have distinguished themselves is the late Dr. Thomas Henry Jackson. Dr. Jackson entered Wilberforce at the age of 14, graduating with the first class, in 1870. In 1865, he was converted and entered the active ministry of the A. M. E. Church, thus serving 56 years. He pastored churches in Ohio, Arkansas and South Carolina and was a delegate to every General Conference since 1872 and to the Ecumenical Conference in London in 1901. As an educator he served as a Professor at Wilberforce University; President and Dean at Shorter College, Little Rock, Ark., and Professor at Payne Seminary, Wilberforce. He was also treasurer of Wilberforce University for the last 5 years. He was born in Philadelphia, Pa., March 13, 1844 and died in Wilberforce, Ohio, November 24, 1921.

There have been few cases where American Negroes have been appointed to a chair in the larger universities. This is chiefly because prejudice of race prevents them from securing fellowships and instructorships. In a few cases, however, there have been such appointments. One is the case of Mr. L. M. Peace, who is one of the oldest teachers in the University of Kansas, at Lawrence. Mr. Peace is instructor in the Department of Biology. He is a graduate of the University, a successful teacher, and well-liked.

Professor George Edward Davis was born at Wilmington, N. C., March 24, 1862. In 1883 he was graduated from Biddle University with first honor; then he studied medicine for 2 years at Howard University. He was the first colored teacher appointed to Biddle, where he has served 34 years and held the chairs of Latin, Science and Sociology; for 30 years he was secretary of the Faculty and for 15 years, Dean. He resigned the Deanship on October 15, 1920, to become Rosenwald Building Agent and Director of Negro Interest in the Public Schools of North Carolina. On September 16, 1889, Mr. Davis married Miss Mary E. Gaston, a public school teacher of Savannah, Ga. They are the parents of 5 living children, 2 of whom are teachers.

Through Congressman George S. Graham of Philadelphia, the *Congressional Record* contains the full text of a report on "a private investigation of discriminations between colored and white employees in the Panama Canal Zone", by the Rev. Dr. Matthew Anderson of Philadelphia.

The editors of THE CRISIS were so engrossed with the changes in the arrangement of the January issue that they failed to give the name of the artist who designed the cover. We take great pleasure in announcing it as the work of Miss Hilda Rue Wilkinson.

The Looking Glass

LITERATURE

THOMAS CURTIS CLARK in *Unity*:

In every meanest face I see
A perfected humanity;
All men, though brothers of the clod,
Bear promise of the sons of God.

No human ore that does not hold
A precious element of gold;
No heart so blackened and debased
But has for Him some treasure chaste.

* * *

One of the important literary phenomena of the year is the publication of the *Revue des Coloniaux* (*Colonial Review*) which is owned by its editor Isaac Béton. M. Béton is a native of Guadeloupe, a man of wide classical and literary training and a teacher in one of the lycées (institutions of high school rank) of Paris.

The magazine contains articles relative to the lives and problems of France's colonials. It also attempts to give an international review of events to colored people all over the world. Thus the volume at hand contains not only accounts of the sugar industry of Madagascar and of the second Pan-African Congress, but of the Olympic contests and pictures of black athletes from all over the world including our own Gourdin and Butler.

THE CRISIS hopes that the *Revue des Coloniaux* will gain the following which it so richly deserves.

THE DYER BILL

THE Dyer Anti-Lynching Bill is a drastic measure but proposes to punish a drastic crime, by employing, after all other methods have failed, the only ones which promise relief. The New York *Evening Post* says:

To punish a local official who fails to do everything within his power to prevent a lynching; to punish anybody who participates in a lynching mob, and to make any county in which any person is lynched liable to the victim's family in the sum of $10,000—these are the "teeth" in the Anti-Lynching Bill now before Congress. The Federal Government bases its right to act upon the Fourteenth Amendment, which provides that no State shall deny to any person the equal protection of the laws. A State which does not protect its residents against a mob is deemed to have denied them the equal protection of the laws. The section of the bill holding a county liable for damages embodies a principle which has already been recognized by statute in the South. Gov. Dorsey has recommended its extension to Georgia. The Federal Government cannot be charged with hasty action in this matter. Sentiment the country over favors more effective measures against lynching. The bill should be given a trial.

* * *

The passage of this bill will establish a precedent for the federal centralization of the powers and rights of the various States thinks the New York *World* in a bitter editorial entitled "Lynching the Constitution":

If Congress can validly make this kind of offending a Federal crime, there is no felony or misdemeanor known to the laws of any State which cannot be made a Federal crime and imposed upon the Federal authority for detection, prosecution and punishment. . . .

The Dyer bill is a mischievous and essentially a lawless measure and every effort should be made to prevent its enactment.

* * *

The Springfield, Mass., *Republican* has a ready answer for those who feel that this bill means the federal usurpation of state rights:

The need of such a law as this has been glaringly apparent for a long time. Under an easy-going theory of state responsibility for the policing of its own domains both the rights guaranteed to citizens by the federal constitution for the equal protection of the laws and the treaty obligations toward alien residents have too long been neglected. State responsibility will remain if the law is passed, but the right of the state to neglect its responsibility will have been effectively denied.

* * *

A striking feature in the controversy is that advocacy for and against the bill seems to be based on sectional lines, the South of course showing passionate disfavor. The New York *Globe* points out the evil attendant on such a stand, for the Dyer Bill no matter how severe is certainly an attempt to enforce law and order:

If the white South could bring itself to stand as a unit for the enforcement instead of the breaking of the law it would gain

the respect of the world and the co-operation of law-abiding southern Negroes. Its present attitude naturally wins it the distrust of the world and the bitterness of its colored population. If the Negro is a danger in the South, lynching will not make him less dangerous. If he is in need of improvement it will not improve him. Barbarity begets barbarity, not civilization. This is what Mr. Garrett and the South must learn.

* * *

The New York *Tribune* considers such a stand only natural in the circumstances:

Even apart from the international aspect lynching is a disgrace too long endured. It is the negation of law and civilized methods of justice. It influences savage passions. It lowers the morale of a community. Since state authority has failed to suppress this evil, and Federal intervention is perfectly legitimate, it is only common sense for Congress to take a hand in making lynching more hazardous and expensive for those who countenance it or take part in it.

* * *

How can anybody prate of the machinery of law when a scene is enacted in Paris, Tex., which makes the Rev. L. C. Kirkes of that town declare:

I cannot agree with those who say the burning was justifiable, but the dragging of the dead bodies over the streets made it an act of inhuman cruelty. That does not appeal to me.

After liquid fire has been applied to the quivering flesh of living men, it is a matter of nothing in comparison when their lifeless bodies are subjected to ghoulish inhumanities.

* * *

Yet in spite of these horrors the special grand jury appointed to investigate the condition of that lynching reports:

We have been in session fourteen days and examined 112 witnesses. We have done our best in trying to locate the guilty parties and have worked hard and faithfully.

After doing all that we could to locate the guilty parties we are unable to find out whether the parties committing the crime lived in this county or came from some other locality except the ones we returned the bills against.

We herewith hand you five bills of indictment for felonies and ask to be discharged.

* * *

If the Dyer Bill passes, the members of that Grand Jury will find their wits considerably sharper.

NEW POLITICS FOR OLD

A CORRESPONDENT of a Houston, Tex., paper writes:

A Negro candidate for governor of Virginia polled 20,000 votes in the recent election.

There it is, gentlemen.

It is coming.

President Harding's pitiful blunder is going to precipitate more trouble, more bloodshed and discord in the South than any utterance that ever came from any President save when Lincoln ordered the advance of northern troops.

Negroes buoyed by the President's words will seek to secure office, and in places where there is a preponderance of Negro voters will attempt to take charge of county and municipal affairs, and you know where that will lead to, don't you?

I am just asking you.

We may expect a string of saddle-colored aspirants for office all over the South. We may have one or two limelight-seeking Negroes in Houston, but we will have no Negro officers, not as long as the Ku Klux lives and breathes.

Boys, we may as well understand this thing right now. This country is rapidly shaping itself into a condition where it cannot do without the Ku Klux Klan.

* * *

The Brooklyn *Eagle* thus characterizes the political tactics of the now famous Congressman Slemp from Virginia:

Mr. Slemp conceived the idea that if the G. O. P. would simply ignore the Negroes, ostracize them, rob them of their weight in Republican conventions, it could win the Commonwealth with white votes, "Lily White" votes, alone. The plan was widely advertised. Gossip is that it was more than half indorsed by President Harding and by Will H. Hays as Republican national chairman. It was not openly indorsed. At any rate it won a test.

The blacks were indignant. They formed a "Lily Black" party and nominated a candidate. But the Democrats were somewhat divided and with an imperfect organization, and Slemp had hopes. His friends were claiming the State by 25,000 the day before election. The returns show a Democratic victory by 60,000. Only about 20,000 votes were polled by the "Lily Blacks." The assumption is that a much larger number voted the Democratic ticket.

This may be fairly called the fading away of the "Lily Whites" in southern politics. It is a warning to a Republican Administration that there is no hope in deserting their Negro allies.

* * *

The colored *St. Luke's Herald* of Richmond, Va., hopes that the triumph of the Democrats will effect a reconciliation between white and black Republicans:

The "Lily Whites" who compassed the heavens and the earth in their cock-sure campaign "On the Race Question", who maintained a whole floor of clerks at the Jefferson Hotel, who threw away thousands of dollars trying to capture the Governorship, are now sensible of the futility of their ill-advised procedure by whitewashing their

party at Norfolk. They have earned the full force of the joint-rebuke which the Democrats and colored Republicans administered. Instead of gaining in-roads on the electorate, the "Lily Whites" lost eight delegates in the Virginia House. Instead of twelve delegates which were in the House before "The Colonel" ousted the Negroes, the Republican party now has only four delegates in the 1922 House. This sure decline and convincing failure should bring about a reconciliation of the two Republican wings of the party in the State.

* * *

James Stemons writes in the Philadelphia, Pa., *Public Ledger* of the unfairness of political parties toward their colored constituents. There is a very large group of Negro voters in Philadelphia. Yet they are rarely recognized and this of course leads to their voting along racial lines. Mr. Stemons asserts:

Not more than twice in twenty years have the independents sought the confidence and co-operation of Negroes by nominating one for the most insignificant office. George Edward Dickerson, for example, is a colored lawyer of high standing. For more than fifteen years Mr. Dickerson has stood squarely behind every independent movement that this city has had. Yet he informs me that he has been virtually read out of the movement by its present leaders, simply because of his modest request for some recognition of his race.

It is such short-sightedness that forces the Negro to vote on purely racial lines. Personally, I believe it would have been far better for the race had some Negro of education and recognized ability, preferably a man versed in the law, been nominated and elected as a magistrate instead of Mr. Scott.

Mr. Scott was nominated and elected by the political faction to which he adhered.

Colored people knew that with them it was a choice between Scott and no one. They are becoming sick and tired of having no representation in a government of which they form so large an integral part. They knew that a movement was under way to rob them of this petty recognition by mercilessly cutting Scott (chiefly because of his race), and they, to my mind, most wisely decided to do a little cutting on their own account, thereby teaching politicians of this city a lesson in political strategy that they will not soon forget.

IN THE LAND OF THE FREE

THIS is what can happen to colored people in America. *Vardaman's Weekly* reports:

An affair happening in Jackson, or rather close to Jackson, Sunday, that has attracted some little attention, is the alleged taking of Drummond Leonard, a Yazoo City Negro, from the Y. and M. V. train by white men and the administering to him of a rather sound thrashing.

According to the story, Leonard, a well-to-do Yazoo City barber, desired to send his two daughters to school at Atlanta. For the purpose he wanted sleeping car accommodations and attempted to reserve them in Yazoo City where the agent informed him he would, if a sleeper was desired, do well to engage a drawing room in order that the children would not come into contact with other passengers.

According to the story, Leonard came to Jackson Sunday afternoon and asked for his sleeper tickets, which the agent refused to sell him. He is said to have then become indignant and to have cited the law to the effect the agent could not refuse to sell him. He later is said to have obtained a drawing room and placed his daughters on the A. & V. train.

Leonard took the Y. & M. V. train to Yazoo City and when the train reached Annie, a short distance from Jackson, he is said to have been taken off by some white men of this city, carried into the woods and thrashed; after the whipping, he was told to run and is said made good time obeying orders.

A conversation with a gentleman at Yazoo City revealed that Leonard returned to his home yesterday morning, that his shop had been closed all day and the impression prevailed he had left the city for good. . . .

White supremacy is going to prevail in Mississippi.

* * *

The New Orleans *Times-Picayune* gives an account of southern courtesy at Meridian, Miss:

Dr. Robinson had driven his car up to a local ice plant, and asked the Negro, Edwards, an employee, who waited on customers, to bring him out a piece of ice. The Negro complied but the ice he brought was white with ammonia, and the physician told him to carry it back and bring a better piece. Edwards is alleged to have insultingly replied:

"You are mighty hard to please."

Dr. Robinson stepped quickly from his car and slapped the Negro, saying that he would go and select the kind of ice he wanted. He walked towards the salesroom and the Negro, who had gone off a short distance, opened fire. After emptying his pistol, Edwards fled and every effort to locate him had failed at a late hour tonight. But the hunt had in no way abated and it is feared that a lynching is likely should the Negro be captured.

Hopes are held out for the recovery of Dr. Robinson, the bullet, according to physicians, having glanced downward passing into the fleshy part of the neck to the rear, but it as yet has not been located.

A colored student at the 1921 summer-school of the University of Pennsylvania writes us:

From the time school opened up to Thursday, July 21, things went as well as could be expected, in a group of this kind. On the morning of the above date, Mr. Cromie, director of our department, gave out notices in class that a Class Picture would be taken in the gymnasium on the following Friday.

Following that, he read out the names of the colored students and notified those not present to meet him in the office at ten o'clock. We reported at said time.

He opened his remarks by saying that he supposed that we knew that social conditions were quite different in the South from what they were here and that colored and white people did not mix, etc. He concluded by saying that there were southern students in the school and also southern teachers, who were told when they accepted their positions that there would be colored students who must be treated the same as other students. He felt, however, that there were some things that were expedient and right to do, namely, asking us not to report when the class was called for the picture and not to attend the Friday dances.

Personally, he didn't object, but there were southern women in the class who objected to being photographed with us, and as it was purely a social affair, he felt that their wishes should be respected.

He stated further that this is a white man's school and the picture will be used for advertising purposes, "and we don't want an influx of Negroes, although we can handle a certain number."

After he told us how much he thought of colored folk, etc., he stated that no difference had been shown in classes, although there had been much contention about our going into the swimming pool, and that no *darky* had ever been mistreated in his classes or something similar.

BITS FROM EVERYWHERE

HENRY JOHNS GIBBONS writes in the Philadelphia, Pa., *Public Ledger*:

Ledger:

A headline in this morning's issue of the *Public Ledger* reads, "Bandits Ate Marine in Haiti, Witness Says," by which I am reminded of a *bon mot* by James Weldon Johnson, the brilliant Negro poet. He got this off in a discussion of Caribbean Sea affairs in New York recently, which I attended. It was to this effect: "I don't know personally about rumored cannibalism in Haiti and San Domingo, but you can take your choice between eating your human flesh without cooking it in that benighted island and cooking your human flesh without eating it in possibly no less benighted Mississippi."

The Bishop of Peterborough said recently in an address at Leicester, England:

"We ought to attempt more than we have done to make people realize the danger to the future of a colossal world conflict between the white and colored races.

"The world is drifting rapidly to dissension in the matter of color division."

* * *

Peggy Shippen, a staff writer of the Philadelphia *Public Ledger*, recites two interesting happenings based on color:

When at school in Paris about that time [1862], I remember two mulatto girls appearing one day who were assigned desks next to mine in the classroom. My mother being a Southerner and the owner of a plantation in Louisiana, I had been brought up with unreasonably strong race prejudice, and being only a little girl, I stubbornly declined to sit next to the girls. In my country, I stoutly declared, such a thing would have been unheard of. It was explained to me that these colored girls were the daughters of the president of Haiti, President Geffrard—if I remember right. The fact did not interest me. I stuck it out. So did the authorities; and I was put in coventry. But in the end I won, as they moved eventually. Of course, I was wrong and I deserved all I got. But it was an ordeal and I had to bring to bear upon the question the influence of my guardian in Paris.

Apropos of the lack of race feeling among the French, one of my elders told me that she was paying an afternoon visit to a friend on her way at home, where among others present, was a quiet, good-looking woman of the brunette type. The conversation turned on Alexandre Dumas the elder, and one of the guests asked if it were true that he was a Negro. After some discussion as to the amount of negroid blood in the famous novelist's veins, the quietlooking woman settled the point for the company, adding: "I think you may credit my statement, as I am Alexandre Dumas' daughter!" Tableau! Embarrassed silence! ! !

* * *

M. Georges Scelle, professor of international law of the Faculty of Dijon, writes in *l'Information* (Paris) of M. Louis, Dantés Bellegarde, Haitian Minister to France:

We knew that French culture was still preserved in the largest island of the Antilles, but we would have had difficulty in imagining that the black republic could send us a man of this worth and ability. As soon as he began to speak on the question of the organization of intellectual work, the Haitian minister made an impression. His discourse on the mandates was a masterpiece of logical construction, of solid thought, of measured eloquence. . . . When he spoke of the Pan-African Congress, when he demanded for a colored man a position on the Commission of Colonial Mandates, M. Bellegarde not only convinced but aroused the entire Assembly.

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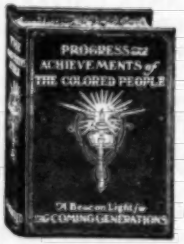

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